

861
1750
Essay. Divine
MEDITATIONS

WRITTEN
By an HONOURABLE
PERSON.

Whereto is adjoyned, a Determination of the Question, whether Men ought to Kneele at the Receipt of the
HOLY COMMUNION.

And an *Essay* of FRIENDSHIP.

Dat Rosa mel apibus.



LONDON,

Printed by T. Badger, for Humphrey Mosley,
and are to be sold at his Shop at the Princes Armes,
in S. Pauls Church-Yard, 1641.

Divine
Meditations

WRITTEN
BY AN HONOURABLE
PERSON

Whence is derived
the name of the
author of the
book of the
NUL



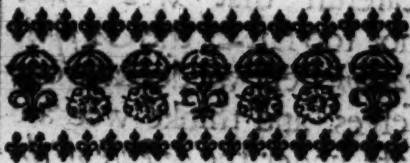
Author of the
book of the
NUL

D. R. R. R. R. R.



LONDON
Printed by T. Bland, for Humphrey
in St. Pauls Church-yard, 1641.

Meditations.



A

MEDITATION

upon P S A L. 91.

I. *Who so dwelleth under the
defense of the most High,
shall abide under the shadow
of the Almighty,*

He Holy Ghost by
the Prophet Da-
uid, exhibites
here matter of
singular comfort to all such
as can well understand it,
and rightly apply it to them-
selves.

B

Quod nimis
liberi vo-
lunt, hoc fa-
cile credunt
Senec.

selves. But wee must bee carefull that wee runne not too fast to the *Application*, lest we deceave our selves, and thinke wee are safe under the *defense of the most High*, when perhaps wee are in the *shadow of Death*. All men naturally *beleerve easily* what they *desire strongly*, and there's no *Hypocrisie* so dangerous, as when men deceive their *owne soules*, and think they are safe, when they are in danger. Many runne boldly to God with *Lord, Lord*, in their mouth, as if they were his Children, who shal receave for answer, *Nescio vos*, I know you not, *Matth. 7. 22, 23*. This is a *spirituall Phrensie*, not unlike that

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that of the mad-man in *Athens*, who seeing any Ship arrive ranne straight to the Haven and tooke an *Inven-*
tory of all the Lading, ima-
gining it to bee *his owne*,
when he had no part there-
in. Wee must therefore
study to know who are
those that *dwell under the*
defence of the most High, be-
fore wee can conclude who
shall *abide under the shadow*
of the Almighty. This
Point is excellently cleered
by the same Prophet, who
seemed to comment on this
Text, in the fifteenth *Psal.*
demanding in the first *Ver.*
Lord who shall dwell in thy
Tabernacle, or who shall rest
on thy Holy Hill? and re-
solving the question in the
B 2 words

* See Ze-
char. 7. ver
9, 10

words following to the end
of the Psalme : *Even hee
that leads an incorrupt
life, and doth the thing that
is right, &c.* Thus let the
true Christian examine his
owne heart, and consider
whether his life hath been
or is *incorrupt* : whether he
doth the things * that are
right : whether hee speake
the truth *from his heart* ;
whether hee hath used no
deceit with his *Tongue*, nor
done evill to his *Neighbour*,
&c. (as it followes there)
and then he may conclude
with *David* in the last
words of that *Psal.* that he
shall *never fall*, having done
these things, and conse-
quently, that he dwells un-
der

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der the defence of the most High.

There is likewise another *Rule*, by which wee must examine our selves, and that is properly ministered to us in the Phrase which the Prophet useth of *dwelling* under the defence of the most *High*: It is an ordinary expression in the Scripture, that God *dwells* with his Elect, and they with him: and these are *Relatives* which cannot stand one without the other. Hee then that would know whether hee dwell under the defence of the most *High*, must see, whether God *dwell* with him. Of this, no man can bee

Fruits of the
Flesh and
Spirit, evi-
dently dis-
cernable,
Gal. 5. 9.

ignorant; for where the Spirit of God is, it will *evidently* appeare, and make it selfe knowne; Saint Paul in his Epistle to the *Galathians*, declares what are the *Fruits of the Spirit*, viz. Love, Ioy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meekenesse and Temperance: and likewise, what are the *Fruits of the Flesh*. viz. Adultery, Fornication, Uncleannesse, Wantonnesse, Idolatry, Witchcraft, Hatred, Debate, Emulation, Wrath, Contention, Sedition, Heresies, Envie, Murther, Drunkennes, Revelling, and such like. Hee that will sit in Iudgment on himselfe, and examine which of these Fruits spring out of his heart,

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heart, shall soone know, whether *God* dwell in him, or the *Devill*. For the eyes of *God* cannot behold impurity: He is (all) purity and sanctity, and his Spirit will not inhabit a polluted Temple. If therefore, thou finde thy Heart and Soule to be corrupt and impure, know that it is a Cage of uncleane Birds, and no fit Tabernacle for *God*. But if thou have washt away thy filthinesse by Repentance, and the *Bloud of Christ* hath cleansed thee from all sinne, then maist thou bee sure, that *God* is with thee, and that thou dwellest under the Defence of the most High, and maist boldly goe on with *David*, and say:

B 4 2. I

2. I will say unto the Lord ;
Thou art my Hope and my
strong Hold : my God ; in
Him will I trust.

If any man would have
a Paraphrase upon these
words, hee may have re-
course to the 18. Psalm, and
say with David there ;
The Lord is my strong Rock,
and my Defence, my Saviour,
my God, and my Might in
whom I will trust, my Buck-
ler, the Horne also of my sal-
vation, and my Refuge. In
the 144. Psalm ver. 2. the
same Prophet calls GOD
his hope, and his fortresse,
his Castle and deliverer, his
Defender, in whom hee will
trust, Psalm 31. ver. 3. he
stiles

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stiles him his *strong Rocke*,
and *House of Defense*: and
verse 4. his *strong Rocke*,
(again) and *Castle*, Psalm.
62. ver. 2. *Hee verily is my*
strength and salvation: hee
is my defense, so that I shall
not greatly fall: which
words are repeated, ver. 6.
Through the whole *Body*
of Scripture, there is nothing
more frequent then such
like expressions of Gods
power to secure his children
from any danger whatsoe-
ver: and Exhortations un-
to them to rely upon him
without * Doubting, and to
trust in him as a *faithfull*
Creator. Is he a *Rock*? then
pray with the Psalmist, *O*
set mee on the Rocke that is
B 5 *higher*

* Doubting
of Gods
mercy, or
providence,
is not believ-
ing: Abra-
ham staggered not at
Gods pro-
mise by in-
credulity,
but was
strong in
Faith, glori-
fying God:
Rom. 4. 20.
And Iacob
ceased not
to wrestle
with the
ANGEL,
though his
thigh were
bruised,
Gen. 33. 26.

higher then I, Psalm. 61. 3.
Follow our Saviours counsell, *Matth. 7.* and *Build thy House on the Rocke*: which nor *storme of winde*, nor *deluge of Water*, shall ever be able to shake. Is hee thy *Hope*? then maist thou be sure, he will not *faile thee*: for hee never did forsake those, that put their trust in him. Is he thy *strong hold*? Feare then no persecution of any enemy whatsoever. For no *Battery* can make breach in *this Castle*, nor any craft of *Man* or *Devill* undermine it. This Fortresse is *God*, in whom onely *David* trusted, who having created the *World*, and all that is therein, commands and over-rules all his *Crea-
tures*

Meditations.

II

tures, so that nothing shall offend those his Children, whom hee hath taken into his protection. Yea Satan himselfe shall tempt *Iob* no further then God shall permit him. Some put their trust in *Chariots and Horses*, but they are brought downe and false, *Psalm* 20. But wee that remember the Name of the Lord our God, are risen and stand upright. Ver. 7, 8. O then trust not in Princes, nor in any child of man, for there's no helpe in them, *Psalm* 146: 2. Nothing can be saved by the multitude of an Host; nor is any Mightie man delivered by much strength, *Psal.* 33. 15. Wherefore, blessed is he that hath the God of *Iacob* for

for his helpe, and whose hope is in the Lord his God, which made Heaven and earth, the Sea, and all that therein is, which keepes his Promise for ever, Psalm. 146. For, they that put their trust in the Lord, shall be as Mount Sion, which may not bee removed, but standeth fast for ever. Who so can with a true and lively Faith anchor his hopes on God in this manner, may boldly repose in him, and rest secure in all Time of Danger, Adversity and Tribulation.

3. For hee shall deliver thee from the snare of the Hunter, and from the noisome Pestilence.

4. Hee

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4. *Hee shall defend thee under his Wings; and thou shalt bee safe under his Feathers: his Faithfulness and Truth shall bee thy shield and buckler.*

The particle *For*, may seeme to some to come a little too close after the former words; *I will say to the Lord; Thou art my hope and strong hold, my God, in him will I trust: For, hee shall deliver thee, &c!* As if he would not trust in God, unlesse he were sure of deliverance. *Iob* seemes to speake more resolutely: shall I receive Good at the hands of God, and not Evil? *Iob* 2. 10. shall the Child of God, thanke him and trust in

Ob.

in him onely for *Blessings*, and not for *Afflictions* also? God forbid. Whatsoever God doth unto us, must be accepted thankfully, because it proceeds from him, be it Blessing, or Visitation. *Is there any evill in the City, that I have not done?* saith the Lord by the Prophet: and shall we therefore cease to blesse, praise, and magnifie him, because he visits and afflicts us? Not so. This (for) is not *conditionall*, but *illative*. The Psalmist here instructs the godly, to whom to have recourse in *dangerous times*: and as in the former verses he shewed, that their Protector is the Almighty, that it is God, who
is

is their *strong Hold*, thereby declaring his *Power*: so here hee specifies his *Willingnesse* and *Readinesse* to defend and protect his children, and causally exhorts all Gods Children to trust in the Lord: *for*, or *because*, as he is their *strong Hold* and their God *in whom they trust*: so hee will and shall deliver them in all Occurrents of danger. Were that particle (*For*) conditionall (as it is not, but illative) yet were there no ** incongruity*. For when *Iacob* went towards *Laban*, hee did in a manner stipulate with God, saying, *If God will bee with mee and keepe mee in this way I goe, and will give mee Bread to eat,*
and

* The Reason is, because, though wee are to live by faith, yet a dram of tried faith, is better than a pound of untried.

and Rayment to put on, so that I returne to my Fathers house in peace, then shall the Lord be my God, Genesis 28. 20, 21. So may every good Christian being in danger, necessity, and Tribulation, pray to God for deliverance, comfort, and supply of his Wants; and vow, as *Jacob* did, that if God will blesse him and deliver him, then hee shall bee his God and Lord, and that he will feare, honour and serve him, and him only: which vow hath no negative Implication, that if God deliver him not, then hee shall not bee his God. The Prophet *David* understood this perfectly; as is evident by his often thanking God
for

for afflictions, and Visitations, *Psal. 119.* he saith first; *O Lord thou hast dealt graciously with thy servant; for before I was troubled, I went wrong: but now I have kept thy word. And presently after: It is good for me that I have beene in trouble, that I may learne thy statutes: and in Psalme 16. I will thanke thee Lord for giving me marning, ver. 8.* After that manner, throughout the whole book of *Psalms*, he frequently expresses his thankefull acknowledgement for Afflictions, Visitations, and Persecutions. Here he instructs the godly in whom to trust, namely in God: assuring them, they may boldly doe it: *for, or because,*

because, he will or shall deliver them from the *Hunters snare, &c.* that is, from all Persecutions of enemies spirituall or temporall. Our spirituall Adversary is the *devill*, who may be properly termed a *Hunter*, because, beside his owne daily wicked suggestions, he doth by the Vanities of the *World*, and the lusts & concupiscence of the *Flesh*, lay nets and snares to entrap us. Trust firmly in God, and hee will deliver thee from this formidable enemy, who goes about like a *Roring Lion*, seeking whom to devour. At the beginning, he got the start of our first Parents, when securitie made them forfeit their
Inno-

Innocencie, by yeelding to *his Temptations*. But God presently rose and shewed himself, passing sentence ore that seducer, *Gen. 3. I will put Enmitie betweene thee and the woman : and betwixt thy seed, and her seed : bee shall bruise thy head, and thou shalt bruise his heele.*

This enemy is most to be feared, because his snares are most dangerous, he dai-ly plowing with our *owne Heifer*, and fomenting our *Flesh* in her Rebellion against the *Spirit*, so that if God were not our *Hope and strong Hold*, it were impossible for us to escape. But if in him we trust, God will breake his snares, and our Soule shall bee delivered

* It was anciently the greatest dishonour of a Souldier to be disarmed of his Shield.

as a Bird out of the snare of the Fowler : *Psalme 144. ver. 6.* Let Satan seeke to winnow us, as hee did Saint Peter : we have *Christ* to intercede for us, as hee did for him, that our Faith faile not. Trust then in this Advocate, be not wanting to thy selfe, but put on the whole Armour of God, as Saint Paul adviseth, especially the Shield * of Faith, which may quench the fiery Darts of Satan, *Ephes. 6. 16.* As for temporall dangers and persecutions, they are lesse to be feared, for hee that hath a care of thy Soule, will preserve thy Body, so that no Enemy shall hurt nor Danger overwhelm thee

Of

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21

Of all Temporall Dan-
gers, those that touch
the Body, and threaten
the Life, are most sen-
sible, and most dange-
rous; as the Devill, though
a Lyar from the begin-
ning, said truely, *Skinne*
for skinne, and all that a
man hath, will he give for
his Life. *Iob 2. 4.* No-
thing endangers life, more
than the *Plague* or *Pesti-*
lence, against the dread
and danger whereof, this
Psalme seemes more espe-
cially to bee dictated.
That this very Affliction
is the greatest of all tem-
porall Afflictions, may ap-
peare by *David*, who ha-
ving his choice of *War*, *Fa-*
mine, and *Pestilence*, out of
a true

[* Herein
the learned
Author fol-
lowes
Iosephus.]

* Ther's no
specificall
Antidote a-
gainst the
Pestilence :
(as Physiti-
ans confess.)
*Vid. Unt-
zer. de Pe-
ste.*

a true sense and feeling of
his great sinne, chose the
* *greatest punishment*, and
such a one as is *unavoidable*
by greatnesse, or any tem-
porall helpe, the cure wher-
of, or preservation from it,
depending * *immediately on*
God, whose *Angell* strikes
where he commands, and
spares those whom hee
would have preserved. It
is a swift flying *Arrow* that
lights on us *unamaxes*, and
commonly strikes at the
heart. Witnesse, the first-
borne of *Egypt*, who were
all destroyed by it, in one
night the Army of *Senna-
cherib*, of whom the Angell
of the Lord slew 185000.
(by the Pestilence) in ano-
ther night; and the muti-
nous

nous murmuring *Israelites* who were smitten in a moment. For no sooner had *Moses* said, *Wrath* is gone out from the Lord, but immediately 14700. died of the *Plague*, *Num.* 16. It is *noisome*, and by consequence, *uncomfortable*, depriving men of succour, assistance, or reliefe; so that he who is *visited* therewith may truly say with *David*; *My loynes are filled with a sore disease, and there is no sound part in my Body*, *Psal.* 38. 7. Adde hereunto out of the same *Psalme*: *My lovers and Neighbours did stand looking on my trouble, and my Kinsmen stood a far off.* It is a *Terror*, and that by night, when small dangers

gers seeme great, and great apprehensions are terrible. But as it walkes in *Darke- nesse*, which is dreadfull, so it flies by *Day*, and de- stroies likewise at *Noone- day*; not only affrighting, but astonishing, and ama- zing us with fearefull spe- ctacles of Mortality: as thou- sands that fall besides us; and tenne thousand at our right hand. It respects no persons, as wee see by example of *Ezekias*, who being a King, and a good King, was ther- with visited. There's no avoyding it, because it pro- ceeds immediately from God, from whom thou canst not flye. *Whither shall I goe from thy Spirit, or from thy presence? If I climbe up to Hea-*

Heaven, thou art there ; if I descend to Hell, thou art there also, Psal. 139. Is there then no remedy ? must wee despaire of helpe or comfort, in this time of Mortality ? Is there no Balme in Gilead ? yes sure. When Naaman had the Leprosie, a Captive Mayd told her Maister : Would God, my Lord were with the Prophet that is in Samaria : for he would recover him of his Leprosy. 2 Kings 5. Could a Prophet cure the Leprosy ? Then remember there is here a greater then any Prophet. See what a Physitian the Psalmist hath provided, what Antidote he ministers against this deadly Disease. The Physitian

C

is

*Credere,
est extra nos
ire, & in
Christum
transire,

is God Omnipotent, who will defend thee under His Wings, so that thou shalt bee safe under His Feathers. The Antidot and Preservative, is thy Hope & Affiance in Him. * Repaire then to that Physitian, take that Antidote, and thou shalt not be afraid for any terror by night, nor for the Arrow that flies by Day? A thousand shall fall beside thee and tenne thousand at thy right hand, but it shall not come nigh thee. Pray then for Faith and Confidence in God, and nothing shall dismay thee. God is our Hope and strength, a very present Helpe in Trouble: therefore will we not feare, though the Earth be moved,

or

*or the Hills throwne into the
midst of the Sea. Psalme 42.*

1, 2. Doth not the Prophet tell thee in this *Psalme*, that *His Faithfulnesse and Truth shalbe thy Shield and Buckler?* He hath commanded thee to invoke Him *when thou art in Trouble*, and promised to deliver thee *James 5. 13. Psalme 50. 15.* *Returne to the Lord thy God, and be obedient to His Voice, He will not forsake nor destroy thee. Deut. 4. 30. Cast thy Burden on the Lord, and Hee shall nourish thee. Psal. 55. 22* *Come to me (saith He) all yee that labour, and are heavy-laden, and I will refresh you. Mat. 11, 28.* Consider then, *with whom thou hast to deale,* and bee confident of His

* Men oft
falsify: but
God wilbe
as good as
His Word.
* See Rom.
10.12.

Clemency, who is so *rich*
* in mercy, so *bountifull* in
His promises, and so * *faith-*
full and *punctuall* in *perfor-*
mance of His Word. If His
fidelity and verity be thy
Shield and *Buckler*, thou
hast a good and *warrantable*
Ground for thy Hope and
Trust in Him. For *God*, is
not like *Man*, that he should
lie, nor like the Sonne of
man, that He should *repent*:
but immutable and *without*
variation. His promises are
yea and Amen. Hee will
not suffer His *Truth* to *faile*,
nor *breake* His *Covenant* ;
nor *alter* the *thing* that is
gone out of His mouth. *Psalme*
89. 33, 34. He hath beene
ever *mindefull* of His *Co-*
venant and *Promise*, that
He

He made to a thousand Generations. *Psalme 105. 8.* His word cannot be frustrated. *Esay 55. 11.* Heaven and Earth shall passe, but My Word shall not passe away, faith our Saviour. *Matth. 24. 35.*

Having therefore in this perillous time of the Plague, such a Physitian at hand, who can and will either cure or preserve us, we may rest secure under His wings, and safe under His Feathers; if we will. Beware, that wee bee not like the Jewes, of whom our Saviour spake: O Ierusalem, Ierusalem, how oft would I have gathered thy children together, even as a hen gathers her chickens under her Wings,

and ye would not. *Matth. 23.*

37. If chickens runne from under the wings of the hen, no mervaile, if the *Kite* seize on them. Since then thou hast in this Danger, the *Wings* of God for thy defence, and His *Feathers* for thy safety, keepe thee there, without wandring after vaine pleasures, for feare of being caught.

And since our Physitian hath prescribed us such *Soveraigne Antidotes and Preservatives*, it must be our care to use them * according to His *Prescript* : The ingredients of this *Diacatholicon*, are *Faith, Hope, Repentance* and *Prayer*. No Affliction or visitation befalls us, but as a *chastisement* or

*Cum debi-
to regimine
as Physiti-
ans say*

pu-

punishment for sin. He therefore that would be freed of the *Paine* which hee suffers, must endeavour to remove the *Cause* : whereto he must put *his owne helping hand*, and apply to himselfe those *salves* that are proper for his *Sore*. *Naaman* the *Syrian* was not cured of his *Leprosie*, till he had washed himselfe seven times in *Jordan*. Doe thou every night wash thy *Bed*, and water thy *Couch* with thy *Teares* : *Psalme 6.6.* and then thou shalt be cleane likewise. When the murmuring *Israelites* had provoked *God*, and pulled downe the *Plague* upon themselves, *Moses* perceiving, that wrath was gone

*Numb. 16.
46.

*Zec. 8. 21.

*This Lamb
was a type
which prefi-
gured
Christ.

out from God, commanded
Aaron to take a Censer
and put Incense therein,
and *quickly* * to make an
Attonement for the People.
When wee see Gods hand
neere us, or over us, or feele
it in our selves, wee must
presently * seeke to make an
Attonement, and offer to
Him, *first* the Calves of
our lips, which is, Thankes,
for having *given us war-
ning*; and *next*, the sacrifice
of a broken and *contrite*
heart which he doth never
despise. When the first-
borne of *Egypt* were smit-
ten, the *Israelites* were com-
manded to kill a * *Lambe*,
and sprinkle it's Bloud on
the Lintells of their Doors;
that the *ministeriall Angell*,
sent

sent to punish the *Egyptians*
being the *Bloud of the Lamb*
on their Doores, might
passe over them and doe
them no hurt. In this *Visi-*
tation, the Angell of God,
the executioner of His Ju-
stice, is abroad : they there-
fore that desire to be *spa-*
red, must by Faith apprehend
the merits of Iesus
Christ, and have their *soules*
sprinkled with His Bloud ;
else how can they hope or
trust in God, or have con-
fidence in His Protection,
being not reconcil'd to
Him by His Sonne ? Nor
having by a true and lively
Faith apprehended the me-
rits of His Passion and ap-
plied them to themselves ?
It is true our Saviour hath

promised to ease those that labour and are heavie laden; but *conditionally*, if they *come unto Him* ; which is done, *by Faith and Repentance*. Wherefore in so dangerous a Visitation, when the Defence of the most High is so necessary, and our Trust in Him so comfortable, let us *be sure* that *our Hope be well grounded on Faith* ; and pray *without ceasing*, for *Faith, Hope, and Penitence*, which are Graces that we cannot attaine of our selves, but are *gratis data*, and cannot be obtained but by *fervent Prayer*. Hee then that by *Prayer and Repentance often renewed*, hath got *sensible Encrease* of the saving Gra-

Meditations.

35

Graces of *Faith* and *Hope*, may safely and sincerely trust in God for deliverance from the Plague; either by taking *it away from him*, or *him from it*: which latter, Saint *Paul* accounts *farre better*; desiring to *depart* * and to *be with Christ*; Death being to the Godly, a Rest to the body, and happinessse to the soule; which is freed from falling into sinne, and admitted to the *blissfull Vnion* of her Creator and Redeemer.

Howbeit, in time of Visitation, and Vengeance, when the destroying Angel is abroad with his *Sword drawne*, it is no small comfort to a Christian man, when *Thousands* fall
be-

Faith with
out Repen-
tance, is
meere mock
Faith.

*Phil. 1. 23.

* See this
excellently
expressed Eia.
30. 18.

beside him and *tenne thousand* at his right hand, to be preserved from Infection. His comfort may well be encreased and doubled, in contemplation of Gods mercy * and goodnesse to him. Yet, must we take heed of passing *rash Iudgements* on those that are visited by Gods hand, concluding our selves to be *more righteous then they*. Our Saviour taught His Disciples *another Lesson* (Luk. 13) upon occasion of the *Galileans*, whose Bloud Pilate mingled with their Sacrifices ; and of those, on whom the Tower of *Siloe* fell : telling them, that they were not greater sinners then other men: and except *they*

they repented, they likewise should perish. Saint Paul's Counsell, is seasonable: Let him that stands, take heed least he fall: and his example, is worthy our Imitation; professing himselfe, to bee the Greatest sinner, though hee were an elect Vessell. When therefore wee see Gods Iudgements powred upon * others, let us not fondly and rashly condemne them, as more ungodly then we are, but confesse, that we have deserved as much as they, and thanke him, for having spared us and given us a longer Time of repentance. Give glory to God for shewing mercy to thee, which thou deservedst not, when his wrath was

* What then are we better then they? No; in no wise. Rom. 3 9.

was powred on others, which perhaps *deserved it lesse* than thou. Improve the Time lent thee, to *Humiliation, Contrition, and Amendment of Life*. Be frequent and fervent in praier. *Let the Lord be thy Hope,* * let thy faith be *operative* by works of Piety and *Charity Gal. 5. 6.* and then shall no evill happen unto thee: for *Hee shall give His Angells charge over thee, to keepe thee in all thy wayes: &c.* These Angels, being Spirits, are not to be seene by the eye of Faith, but when by Gods order, they assume Bodies; and therefore we must looke up with an *eye of Faith* to Him who rules and commands them, and hath

* Joel. 3. 16

Verf. 9. 10,
11, 12, 13.

hath made them all, *ministring spirits, sent forth for the behoofe of them who are heires of Salvation. Heb. I. 14.* and therefore when the Angell, executioner of Gods justice, is abroad, we may hope and trust in God, that His Angells *encampe* about us that feare and worship Him in sinceritie of heart.

In the eighteenth of *Genesis*, we reade of *three Angels* that appeared to *Abraham* in the shape of men, and from him they went to destroy *Sodom* and *Gomorrah*: yet, in the nineteenth, wee finde mention but of *two Angels* that were entertained by *Lot*, and did execute the vengeance of God

God on those sinfull Cities: Some have observed, that God Almighty, who was one of the three that appeared to *Abraham*, and ministred occasion to him to pray for *Lots* deliverance, did afterward retire, and leave to his Angels, the execution of His justice: and that throughout the Scripture God Himselfe is never recorded to shew Himselfe *visibly*, but when Hee glorifies Himselfe *in Mercy*, ever committing the executing of *Iudgements* to His ministers. This Concept is strengthened by our Saviours Interpretation of the Parable of the *Tares*: *Mat. 13.* where Hee saies *that*
the

the Officers which are to burne the Teares, are the Angels : *Psal. 39. 41, 42.* which in the end of the world Hee will send forth, to gather out of His Kingdome all things which offend, and them which doe Iniquity, and to cast them into a Furnace of fire.

When the Devill tempting our Saviour, had set Him on the Pinnacle of the Temple, he perverted part of this Psalm, to perswade Him to shew Himselfe to be the Sonne of God by casting Himselfe downe: for (saith he) it is written, He will give his Angels charge over thee, that thou hurt not thy foote against a stone. *Matth. 4.* Pope *Alexander* the third is observed

ved to have followed the Devill *very close*, applying to Himselfe the words following, & *abusing* them likewise, when he set his foote on the neck of the Emperor *Fredericke*; saying, *Thou shalt goe upon the Lion and Adder, the young Lion and the Dragon shalt thou tread under thy feete.* This had no conformity with the Doctrine of our Saviour, nor with the practise of Himselfe and His Apostles. He paid Tribute to *Cesar*, not trode on his necke. But I will not amplifie this *Exorbitancy*. *Transseat inter ceteros errores Canonistarum*: and let that Pope passe among them that *detort* Scripture to their owne Dam-

Meditations.

.43

Damnation. Let us beware, we stumble not at the *same stone*, by misinterpreting* or misapplying Scripture *carelessly* and *negligently*, as Satan did *subtily* and *maliciously*. God hath given His Angels charge over us, *that they beare us in their hands &c.* but they are bound to keepe thee, *but in all thy wayes* : (which words the Devill omitted, because they made not for his purpose.) This point is clearly demonstrated in the History of the *Iewes*, from their *Exit*, or coming out of *Egypt*, till their Entrance into *Canaan*. For as long as they were *in their way*, and were obedient to the word of the Lord, nothing

See a learned Sermon preached at Oxford by Master Iohn Hales, the rare Ornament of Eton College

*Num, 21. 6

thing could hurt them ; as
 appears by their *miracu-
 lous Deliverances* from dan-
 gers and *frequent victories*
 over all their enemies : But
 when they went out of their
 way, by *murmuring, disobe-
 dience and Idolatry*, then
 were they stung * with fi-
 ery *serpents*, and sould into
 the hands of their *Enemies*,
 or smitten with the *Plague* :
 none of Gods Angels com-
 ming in, to helpe them, till
 they returned *into the way a-
 gaine*, by *Repentance*. The
 Royall Prophet oft *harpes*
 on this stringe in the Booke
 of *Psalmes*, which Saint Hi-
 lary truly calles *The Key of
 Scripture*. If we peruse the
Psalmes 44. 18. 80. 106. we
 shall see the *Iewes* prospe-
 ring

ring and flourishing under
 Gods Protection while
 they walkt *in their way*; and
 dejected and abandoned,
 when they started aside like
 a broken Bow. While Sam-
 sons haire was uncut (which
 was his Vow of a Naza-
 rite) his strength was unre-
 sistable ; but when he went
 out of his way to Timnah (Jud.
 14. 1.) and Delilah had cut
 his Lockes, though he went
 out against the Philistins (as
 at other times) God having
 left him, they prevailed a-
 gainst him. When Saul
 sinned, the Spirit of God
 departed from him. 1 Sam.
 16. 14. Iosiah, the best King
 that ever raigned in Ierusa-
 lem, never went out of his
 way (for ought We read) but
 once,

once, when he would needs fight with *Pharoah-Necho*, King of *Egypt*, who had no quarrell to him, and then, as if God had *watched him* to take him in his *first fault*, he miscarried, and was flaine. 2 *Chro.* 35. Let us then take heede how wee goe with *Ionas* to *Tharſis*, when we are commanded to goe to *Nineveh*, least we draw a bitter storme on our selves and those that are in our company. The *wayes* we are to walke in, if we expect the protection of God, and Assistance of His holy Angels, are traced out unto us in the *Decalogue*, where we are taught what *to doe*, and what *not to doe*. The Old and New Testament are

are *Commentaries* on these
Commandements :
and therefore we must stu-
dy, read, and meditate
Gods word, if we desire to
know His *Will* and to doe
it. *David* asks the que-
stion : *Wherewithall shall a*
young man cleanse his way ?
and instantly resolves it :
Even by ruling himselfe by
thy word. This word is a
Lanterne to our way, and a
Light to our Paths : *Psalme.*
119 : in which *Psalme*, al-
most in every *Line*, there is
mention made of the word,
Law, Statutes, and Comman-
dements of God ; wherein
the Prophet desires to be
instructed, and professes to
be singularly delighted.
Since then our way is *chal-*
ked

ked out in Gods word, let
us pray with the Prophet,
Order my steps in thy word,
so shall no wickednesse have
dominion over me. Psal. 143.
Teach me O Lord the way of
thy Statutes, make me to goe
in the Paths of thy Precepts.
Psal. 119. If we can thus
pray with a pure heart, God
will answer us; as *Psal. 32.9.*
I will informe and teach
thee, in the way wherein thou
shalt goe, and I will guide thee
with mine Eye. If by prayer
and Repentance we can pur-
chase this Grace from God
to be guided and directed
in our wayes, and if we looke
to our steps, and be carefull
not to goe out of the way,
when he hath set us in, we
may rest assured of His
gra-

Meditations.

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gracious providence, and angelicall protection in our severall vocations.

But O Lord, *What is man, that thou art mindfull of him; and the son of man, that thou visitest him, Psal. 8.*

4. Thou madest him lower than the Angels, and yet thou commandest thy blessed Angels to attend him, to have charge over him, and to beare him* in their hands!

*. As Nurses beare young children in their arms: (So the Originall imports.)

What moveth thee O Lord to be so gracious and so good to this poore creature of thine?

14. Because he hath set his love upon me, therefore shall I deliver him: I shall set him up, because he hath known my Name.

D

15. He

15. He shall call upon mee,
and I will heare him: Yea,
I am with him in trouble;
I will deliver him, and
being him to honour.

16. With long life will I sa-
tisfie him; and shew him
my salvation.

The causall Particle here
(*Because*) iterated Vers. 14.
is not to be understood as if
it implied any *Merit* in us,
or as if God were *obliged*
in regard of our knowledg
of him, to protect us from
the Pestilence, or to make
Lions and *Dragons* subject
to us, as he did to *David*,
Daniel, and others of his
children: but hath refe-
rence simply and purely to
his mercy and goodnesse,
who

who hath a speciall care of his Elect (whom he covers under his wings in all times of danger) and to his promise which he hath made, to reward *freely*, and not for any desert, those that *entirely* love him, and *faithfully* invoke him. If we desire the honour to be called *his Sonnes*, are we not bound to *love* and *honour* him whom we call Father? Can we doe lesse than love God the *Father*, for creating us after his owne Image? God the *Sonne*, for *redeeming* us when we were lost? God the *Holy Ghost*, for alwayes *comforting* and *assisting* us? And when we have done *our best*, *are we not *unprofitable* servants?

D 2 Herein

* Deus magis delectatur affectu, quam effectu. Amb.

Herein is love (saith Saint *Iohn*) not that *we loved God*, but that *he loved us*, and sent his Sonne to be a propitiation for our sinnes, *1 Ioh. 4. 10.* And indeed, how could we possibly love him, if he had not given us the grace to know him, and consequently to love him? *Ignoti nulla cupido.* Now although we can claime no *merit* by our loving of God, (because it is our bounden *Duty*) yet are we well encouraged thereto, by the *Reward* which accompanies it, in vertue of Gods *Promise*, and of his *pure Mercy* and *Goodnesse*. In the second *Commandement* he promises to shew mercy to *Thousands*,

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sands, in them that love him, and keepe his Commandements: And *Psal. 31.* *O love the Lord all ye his Saints, for the Lord preserves them that are faithfull, &c.* As therefore it is our duty to expresse our gratitude (for graces or benefits received) by loving God who conferres them: so is it an Act of Gods meere goodnesse, to love us for loving him, and to make us see and feele the effects of his love, by his preservation and protection. *David, Psal. 130. 4. saith, There is mercy with thee, therefore thou shalt be feared:* which may seeme to have some repugnancy, with the love formerly spoken of, in that or-

D 3 *dinarily*

dinarily men hate those whom they feare. *Oderint, dum metuant.* This is true among *Barbarians*, and those that are oppressed by *Tyrants*. But we must distinguish betwixt a servile and filiall feare. The former is proper to the *reprobate*, the latter to the *elect*. There is no childe of God that will not feare to offend and displease his heavenly Father, that hath bene so indulgent and gracious unto him, as he must needs acknowledge and confesse, if he have any sense of God or godlinesse, or any understanding of his stupendious creation, redemption and preservation. Yea the more graces or benefits he hath received

Meditations.

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received of him, the more will bee feare to displease him.

All that GOD requires, is a cordiall Recognition of His Grace and Mercy: *My sonne, give mee thy heart* *Prou. 23. 26.* our whole Duty is summarily comprehended in these words: *Thou shalt love the Lord thy God with all thy heart, and love him with all thy strength, and with all thy might; and thy neighbour as thy selfe.* By this, may wee know, whether we love God, if we love our neighbour: For how can he love God whom he hath not seene, if he love not his brother whom he hath seene, saith Saint Iohn; who as he had the Honour to bee sti-

Thanks
must bee
Orall and
reall also.

1 Ioh. 4. 20.

led, *The disciple whom Iesus loved*, so doth he seeme to have appropriated to himselfe, the preaching and teaching this doctrine (*of loving God and our neighbour*) above all the other Apostles, as may be seene by his Divine Epistles.

I will set him up (saith the Psalme) *because hee hath knowne my Name*: that is, because he hath call'd upon me and worshipped me: as may be collected out of the 76 Psalme 1. 2. *In Iury is God knowne, his Name is great in Israel; at Salem is his Tabernacle*: (which was the appointed place of his Worship.) If then we desire to bee delivered and to be set up (*out of Gun-shot*) as
here

here is promised, we must not only love *him*, and our Neighbour *for his sake*, but worship Him also *in such sort* as hee hath prescribed in His most sacred Word. These *Religious duties* are necessarily required of all those which expect the Comforts which this *Psalm* exhibites. For, all the Assistance and Protection promised (from the first words throughout the Psalm) have a connexion with this present clause: *Because he hath set his love upon me: because he hath known my Name:* and a conditionall reference thereto. So that whosoever loves not God **perfectly*, (2 Cor. 7. 1.) nor worships him *truly*, de-

D 5 ceaves

* That is, to the utmost of his power: Evangelically, not legally.

* See Zech. 7. 12, 13.

ceaves himselfe, if he think
 he dwells under the de-
 fence of the most High, or
 that he hath any part in the
 promises of Deliverance
here specified, because they
 are proper only to the god-
 ly; who being assisted with
 his holy Spirit, shall call
 upon him so effectually,
 and knocke at Heaven gates
 so powerfully, that he shall
 heare them and deliver
 them: yea and satisfie them
 with long life (which is
 more than *Salomon* desired,
 when God gave him *Carta
 vianca*) and shew them his
 salvation; *which is as much*
as any man can wisly
ton I confesse, *Sicknesse*;
Poverty, and all other tem-
 porall *Martifications* render
 men

Meditations.

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men contemptible and despicable to the *Wicked*, and make them *undervalued* * by ordinary Christians, who passe their judgments of Men, accordingly as they waigh (after the *Worlds* opinion) in the balance of *Honour*, *Reputation* and *Wealth*: But the Child of *G O D* is promised here not only a *Preservative* against all dangers (so farre and so long as God shall judge expedient for him) but also a *Restorative*, when hee hath beene afflicted and humbled. For if his enemies have markt him out (*as their custome is*) in the time of his Humiliation, for one whom *G O D* lookt not after, nor car'd for: hee hath

N. B.

* See *Iames*
2. 2, to 8.

hath a *promise* here to bee advanced to Honour, and (which is the height of all temporall Blessings) to be satisfied with *long life*: so that hee shall over-live his enemies and be honored by those that despised him, *when the hand of God was upon him.*

Let *Ahaziah* then send to *Baalzebub*, the God of *Ekron*, in the time of his sicknesse, to enquire whether he shall live or dye: Is it not because there is no God in *Israel*? saith the LORD; 2 *King.* 1. Let gowtie *Asa* trust in his Physitians, 2 *Chronicles* 16. Let the superstitious *Papaline* in his sicknesse dishonour the *Blessed Virgin* by
VOW-

vowing himselfe to her:

Quum nulla amplius in Medicis spes erat salutis, & non magna (as he blasphemously said) *in Deo*: Let them vainly trust to the Oyle of the Lampe * of Saint Carlo Borromeo, the dispensation whereof I have seene with my eyes, and my Soule hath grieved to see ignorant people abused by more ignorant Friers. In Iurea, the trusting to that Imposture, cost the lives of the most part of that Citie: and Milan, (whence it was brought) hath suffered beyond beliefe, there having died *in that state*, neere three hundred thousand soules.

* Dignus morte perit, qui mortua vivus adorat.

An experiment of Papists vaine confidence in Reliques, against the Plague.

Not

Not without cause, said the Prophet, *O bee thou my helpe in trouble, for vaine is the helpe of man, Psalme 60. 11. and Psalme 77. 1. In time of danger I will cry unto God, yea to God will I cry, and he shall hearken unto me. I deny not but Physicall Antidotes, and Precautions may be used as secondary means: but they must be used with Prayer to God to blesse them: and our immediate Trust must be wholly in him, and his protection. For, except the Lord build the house, vaine is their labour that build it, &c. Psal. 127. 1. 2. and therefore, * O Israel, trust in the Lord, for with the Lord is Mercy, and with him is plenteous Redemption.*

* Psal. 130.

7.

Against

Against the whole Tenour of this Psalm, and the maine scope thereof, there is an Objection not to be past over in silence. For whereas David here promisseth great matters to the godly, assuring them of the protection of God, and his Angels, and further, that with their eyes they shall see the Reward of the ungodly; Experience daily shewes the contrary; and hath so done since the beginning of the world. Innocent Abel lost his life for serving God truly, and for Gods acceptance of his service: and our Saviour Epitomizing the Scriptures in this point, threatens the Iewes, that upon them shall come all the
 righte-

Object.

righteous blood shed on the earth; from righteous *Abel*, to *Zacharias*, &c. *Matth.* 23. 35. The Church of GOD here on earth is therefore called *Militant*; because it never hath peace, but perpetuall Warre, affliction, tribulation, persecution: the enemies thereof being mightie, viz. *Principalities* and *Powers*, &c. *Eph.* 6. 12. Our Saviour expressly commands all his Followers to *take up his Crosse*: and in the Book of *Psalmes* we finde *David* often complaining of the Adversities of the godly, and prosperity of the wicked: In the 73. *Psal.* he was shrewdly startled at the contemplation of this point.

Wicked
most dand-
led in the
Worlds lap.

-strain

My

Meditations.

65

My feete were almost gone :
my steps well nigh slipt : And
why ? I was grieved at the
wicked : I saw the ungod-
ly in such prosperitie : for
they are in no perill of death,
in no misfortune, nor plagues
as others are ; but lusty and
strong, &c. Contrarily,
of the godly hee saith :
Thou feedest them with bread
of Teares, &c. Psalm. 80. 5.
and (which is more) For
thy sake are we killed all the
day long.

This difficulty is soone re-
solv'd, by distinguishing in
God the qualities of a Fa-
ther, and of a Iudge : to his
Elect an indulgent Father ;
to the Reprobate a severe
Iudge. A loving Father cor-
rects his delinquent Chil-
dren,

Solution.

dren, yet ceases not to care for them, but recomforts them when they amend: So deales God with his people, and is therefore stil'd the *Shepherd of I S R A E L*, and describ'd, to have a *Rod* and *Pastorall staffe*: a *Rod*, to beat his wandring sheep, a *staffe* to keepe off the devouring Wolfe. Yea, both these are not onely usefull and necessary, but comfortable. Thy *Rod* and *Staffe* comfort me, saith the Prophet, *Psal.* 23. 4. and againe: It is * good for me, that I have beene in Trouble, that I may learne thy statutes: Before I was troubled, I went wrong, but now I have kept thy word: *Psal.* 119. The wicked (I grant) may insult and

* O blessed
Rod of God
which doth
so much
good,

Meditations.

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and triumph over the godly, when they see them afflicted; and having their eyes swolne with farnesse, they may blaspheme wickedly and talke against the most High: But in the same *Psalm*, we read their doom *Psalm* 17. 18, 19. They are set in *slippery places*, cast downe and destroyed, yea suddenly consumed, and come to a fearefull end. This Myserie *David* himselfe understood not, till he went into the *Sanctuary*; Then was hee grieved for the *vengeance* false upon them, * and adjudg'd himselfe for a foole and a *Beast*, in reflecting so much on their momentany Prosperitie.

Psalm. 73.

* *Ver. 20.*
21.

Con-

Contrariwise, when the
godly are *chastised*, it is
done only to *humble* them :
and the more they deject
themselves, the more will
God erect them ; putting
them into the fire, not like
base mettall, to be consum-
med, but like pure *Gold* to
be *purg'd* from the Drosse
of sin. *Many are the troubles*
of the Righteous, yet (at last)
the Lord delivers them out
of all ; should they live the
age of *Methusalem*, and suf-
fer persecution all that
while, what were those
yeares of *Eternity*, to which
they aspire ? Let the godly
and Religious then boldly
rely on the Comforts of this
Psalme : for, if hee feare
the Plague, it shall not
come

come nigh him ; (*that is, to harme him :*) and if any other *Affliction* beside him, it shall *turne to his Good ; in this, or a better life.* For, we know, that *all things work-together for the best, to them that love God ;* and the sufferings of *this present time* (of what *nature* soever) are not worthy to be ballanc'd with the glory w^{ch} shall be revealed in us, *Ro. 8. 28, 18.* Let us therefore (according to the exhortation of the Divine *Apostle*) be *stedfast, and unmoveable,* alwayes abounding *in the Work of the Lord,* forasmuch as wee know, that our labour is *not in vaine in the Lord.*

1 Cor. 15. 58

Laus tibi Domine

I E S U.





A

MEDITATION
on the History of
Agag, King of
AMALEK.

1 Sam. 15. Ver. 32. 33.

And Agag came unto him delicately : and Agag said, Surely the bitterness of death is past. And Samuel hewed Agag in peeces before the Lord in Gilgal.

THe comfort which
our former Medita-
tion afforded us in
the time of our greatest
danger,

danger, hath need of a little Temper or *Corrective*, lest presuming too much on the protection of the Almighty, we let slip our Anchor, and make shipwracke in the *Haven*, after we have escaped a storme in the *maine Sea*. The *Ninivites* at *Jonah's* preaching, repented in sackcloth and Ashes: Which may be a *Document* to us, not to put off our sackcloth too soone, lest we relapse into greater *danger* then we formerly feared.

Security is a Cradle which rockes men into a spirituall lethargy out of which they seldome or never awake, till the sound of the last Trumpet call them
to

to judgment. To prevent this fatall disease, it will be good for us to meditate a little on the History of *Agag*, who was neereſt Destruction, when hee thought himſelfe moſt free from danger.

Hee had ſome reaſon to thinke himſelfe *ſecure*, becauſe he was a *Prisoner of War* and therefore exempt from *Death* by the *Law of Nations*. He was a *King*, and therefore the more privileged. He had beene ſpared by *Saul*, whoſe priſoner he was, and who being a *King*, had *potestatem vite & necis*: yet, when he thought himſelfe ſafe, it was worſe with him then with the reſt of the *Amalekites*,

lekites, for they perisht only by the sword in the treat of Battell, but he in coole bloud was *hewed in peeces*. *Peior est morte, mortis modus*. This is an excellent mirror, wherein wee may contemplate the fraile condition of Mankinde, and consider, that we are set in *slippery places*, and have no sure footing on *any ground* here on earth : being ready to *fall*, when we seeme to our selves to *stand surest*.

Our present Meditation shall propose,

1. The *Danger* of this *Lethargike* disease of *Securitie*.

2. The *Symptoms* that indicate it.

3. *Remedies* to prevent it.

The

Meditations.

75

The *Danger* may be illustrated by *Examples*, demonstrated by *Reasons*, and convinced by the *Authortie* of Scriptures. Happy are they which can learne to be wise by others *Folly*, and avoid those Rocks which have ruind them. *Agag* is not alone, in saying, *The bitternesse of death is past*, when the *sweetenesse* of the Hope wherewith he solac'd himselfe, was turn'd into *Bitternesse* and *Gall*. Hee hath company inough of those that thought as he said, and fared no better than hee did. When the men of *Laiish* were secure (*as they supposed*) the *Danites* smote them with the edge of the
E 2 sword,

The dangerous estate of sinfull Security.

I.

Examples.

sword, and burnt their Citie, *Iudg.* 13. 27. *Nebuchadnezzar* judg'd himselfe, *Extra fortuna aleam*, to bee out of the reach of danger, when walking *Majestically*, in his Royall Palace, hee said; *Is not this great Babylon, that I have built for the House of the kingdome, by the might of my power, and for the Honour of my Majestie?* But while the word was in his mouth, he heard a voyce from Heaven, saying, *Thy Kingdome is departed from thee, Dan.* 4 30, 31. *Belshazzar* * his sonne though hee knew all this, yet *thought* that nothing could shake him, when being guarded with a thousand of his

* See *Dan.*
5. 122.

his Princes, and carowling with them in the sacred Chalice of the *Temple*, he saw a Hand write on the Wall, which made his joynts to be loosed, and his Knees to smite one against the other: the losse of life and Kingdome being then denounced to him, *Dan. 5. Sisera* and *Holofernes* slept soundly; when *Iael* nailed the one to the Ground, and *Judith* struck off the others Head.

Nor is this Disease proper to the wicked alone (whom wee have hitherto exemplifi'd) but *Epidemik* and common to all men: even to the Church * and Children of GOD. The *Jewes*, Gods *ancient People*,

E 3 were

* Security,
one of Eng-
lands na-
tionall sins.

were feldome deliverd from any great perill, but soone after they drew on themselves, as great, or greater, by their *supine Security*, and presumption of Gods mercy: as is cleere in the 78. *Psalme*, and the Booke of *Iudges*, throughout. Yea *David* Himselfe, a man after *Gods* owne heart, had a *spice* of this disease, as appeares in the 30. *Psalme*, *In my prosperitie, I said, I shall never bee removed, thou Lord, of thy goodnesse hast made my Hill so strong, Ver. 6.* but immediately, in the next ver. he confesses, that the *Lord* *hiding his face, he was troubled, and then he cried to the Lord, and went to him right humbly,*

humbly, being neere death, or in great feare of it, as appeares by the *verses subsequent*. Thus danger ever treads on the heeles of security, and oft trips them up. I will close these examples, with our Saviours Parable, *Luk. 12.* the *Aposidosis* or Application thereof, being common to all men, The rich man there, sung a *Requiem* to his soule, when immediately it was said, *Thou foole, this night shall thy soule be taken from thee, ver. 20.*

The *Reasons* hereof are evident. For, when men *feare least*, they provide lest against danger. A Citty is never more subject to *Surprize*, then when tis un-

E 4

garded.

II.
Reasons.

garded. The *Trojans* defended themselves bravely ten yeares together, while the enemy encamp't before the Citie; but when the *Greeks* discamping, faind a Retrait, and came upon them unawares, the Town was suddenly taken, that held out so long. A Poët describing the overthrow of that famous City, the *Metropolis* of *Asia*, saith thus:

-----*Sic profanatis sacris,
Peritura Troja perdidit pri-
mum Deos.* They lost their GODS, before they lost their Towne. Their *Palladium* had been stolne from them, which argued their carelesse security. In like manner, tis *seldome* seene, that

that men run any great hazard of life, *livelihood*, or *liberty*, but they first loose God by carnall security. David in the prementiond * *Psalm*, intimates the cause of his *Trouble*, *Feare*, and *Danger*, saying, *Thou didst turne thy face from me*: implying, that he had first turn'd aside from God, in the time of prosperity, when hee had said, *I shall never be removed*.

* *Psalm*. 30:
ver. 7.

A second Reason, may bee drawne from the Propension of our corrupt nature to Lust and Concupiscence, whereto as we encline *strongly*, so the Devill tempts us *hourely*. Now sensuality hath never so much power over a man as

* Affliction
fires out
corruption.

Inconside-
ration,
the common
error of
the World;
and the

in prosperitie, which rendering us secure, no marvelle if we fall into senseles stupidity, and never reflect on the *bitternesse of Death*. The *Prophet* relating hereto, (*Psalms*. 32.) compares *such* to the *Horse* and *Mule*, which have no understanding, whose* mouths must bee holden with *Bit* and *Bridle*: that is, *Affliction*, and *Tribulation*, which restraine men commonly from precipitating themselves into such *grosse sinnes* as otherwise they were apt to fall into. *Afflictio domat cupiditates, exerat fidem, coronat patientiam.*

The last reason is defect of understanding, and want of sound Iudgement
in

Meditations.

83

in *most men*, who seldome looke further then *the present*, and consider not what may fall out hereafter. *Demosthenes* upbraiding the *Athenians* with Improvidence and incircumspection, presented to them an *innocent Foole*, who being struck on the *one Cheek*, laid his hand on the place where he had received the blow, and being smit *on the other did the like* : never using either of his hands to defend himselfe from further blowes. Such is the case of mankind : *Ubi dolor, ibi digitus* : Wee are so possesse with worldly businesse, or so besotted with pleasures, that we never think on Gods Iudgments
but

chiefe cause
of all grosse
sins and er-
rors.

See 2 Cbro.

12. 14.

but while they are *present*; and if we escape, we conclude (with *Agag*) *The bitterness of death is past*: not considering, that so long as we carry *sinne* about us, we carry *Nemesis à tergo*, Vengeance still dogs us, and (without Repentance) will at last overtake us.

III.
Scripture
Proofs.

Scripture Authorities to confirme this point, are obvious to any that hath studied the *Book of God*, there being nothing more frequent, then exhortations to vigilancy, and dehortations from security. Yea the Prophets are therfore stil'd *Watchmen*, because they are appointed to watch over us, that when we sleepe in security (as the Disciples did,

did, at the instant when the *Shepherd* was to be smitten and the *Sheepe* to bee scatterd) they might sound an *Alar*me in our eares, and rouze us to consideration of our danger.

In the *Greek Anthology*, we reade of a *Physitian*, who having two *Patients*, the one *Lunatike*, the other *Lethargike*, lockt them up both in one *Roome*, when he that was *frantick* did so beat the *Lethargik*, that he kept him from sleeping (by force) and so cur'd him: and (withall) so wearied himselfe with beating, that he fell a sleep, and recovered likewise. If we apply this to our selves, it may serve to shew us, what a
peri-

perillous disease a Lethargy is, which requires *blowes* to cure it, the *smart* whereof we may feele, and beare the *Markes*, a long while after. If therefore after some great crosse or danger over-past, our carnall lusts desire to *renew their acquaintance with us*, the Vanities of the *World* allure us, or the *Devill* would perswade us to think, that the *bitternesse of Death* is past, yet, as we tender our owne *soules*, let us not give eare to those *charming temptations*, least (with *Agag*) we be *hewne in peeces*, when we least suspect it. *Nemo tam Divos habuit faventes, Crastinum ut possit sibi polliceri*: In our best health,
we

wee cannot promise to our selves a *Day* : and therefore, can never say, *the bitternessse of death is past* ; since every *Day*, is a step to Death ; yea every *Houre* and *Moment*. Our bodies are but earthen Vessels, which a small knocke will breake : so that they who have escapt a *furious plague*, may dye of a *small Fever* or *surfet*. Thus worldly dangers and disasters still hover over our heads, and compasse us round : and therefore none can truely say, that the *bitternesse of death is past*, but those only that are reconciled to God by *Iesus Christ*, who swallowed up Death in Victory, and exempted his children

dren from its sting and *bitternesse*. The danger of this *spirituall Lethargie* being so great and *impendent*, let us consider, what signes or *Symptoms* thereof may bee found in our corrupt Natures, that perceaving our owne perillous estate, wee may seeke to prevent it, by applying such remedies as are proper and *specificall*.

Symptoms
of security.

I

The first marke or signe of this foule disease, is a giddie and *vertiginous* spirit; which is most visibly scene in Reprobates, who *runne madly after their owne wild lusts*, and pursue their pleasure with such *greedinesse*, as apparently shewes, they have no sense nor ap-

pre-

prehension of Death or Iudgement. These kinde of men the Psalmist paints *in their colours*, Psalm. 59. 5. they offend of *malitious wickednesse*, verse 6. they *runne to and fro*, and about the Citie: Psal. 10. They *care not for God*, nor *once thinke of him*. These are entred into a *Lethargie*, being taken in the head, and having lost *regimen intellectus*, whereby they might understand their *owne danger*. Being thus *infatuated*, they *wilfully runne into all kind of wickednesse*, and so falling into the *Devils snares*, are taken captive by him at *his will*, 2 Timothy 2. 26.

A second Symptome, indicating

dicating an inclination to security ; is spirituall drow-
 sinesse, saintnesse and weari-
 nesse in Gods service. *Spon-
 tanea lassitudo indicat mor-
 bum.* This is ordinarily
 seene in the *Vulgar* sort of
Christians, who are meere
Nominals, and professe
 Christianity only for fa-
 shion. Sundry of these, as
 they do no hurt, (their ex-
 terior conversation being
 faire and unexceptionable)
 so they doe *no good*. They
 can say prayers, but can-
 not pray, as wanting the
Spirit * of Grace and Prai-
 er. They honour GOD
 with their lips, but their
 hearts * are farre from
 him. They goe to Church,
 to sleepe there : and heare
 Ser-

* See Zech.

12, 10

* Such learn
 Religion by
 Rote, not
 by Heart :
 having no
 regard of
 their owne
 soules, as
 appeared
 by their
 lewd lives.

Sermons; but with no *attention* to the Doctrine, nor *intention* to doe thereafter. These *Carnall Gospellers* may see themselves in the ordinary *Pictures* of *Cain*, and *Abel*: the smoke of *Cains* sacrifice being painted *descending to the earth*, but that of *Abels*, *mounting towards Heaven*, intimating, that *Cain* serv'd God *dully*, *heavily* and *perfunctorily*: and *Abel*, with *Zeale*, *Fervour* and *spirituall devotion*. If we be thus *qualified*, wee may boldly approach the *Throne of Grace*: for, with *such sacrifices* God is well pleased.

Thirdly, we must observe, whether we *bee compleatly arm'd* against our *spirituall*

rituall enemies, and well provided of *Antidotes* against spirituall *Diseases*. For if wee have laid by our *Armes*, tis an argument, that we feare nothing, and a *shrewd signe* that securitie begins to *rocke us*. If we have cast away our *preservatives*, it argues a strong presumption of a sound Constitution: wherein, yet, we may *deceave our selves*, as the Church of *Laodicea* did, who thought her selfe *rich*, and *to want nothing*, when shee was *poore, blinde, and naked*, *Apoc. 3. 17*. Physicians say, *Athletica constitutio parum distat a morbo*; and therefore let him that thinkes himselfe so strong
that

that he needs no *Antidote*, know that he is neere falling into some desperate disease. Our Spirituall Armes are the *Shield of Faith*, the *Helmet of Hope*, the *Sword of the Spirit* (Eph. 6.) and the *Brest plate of Charitie*, 1 *Thes.* 5. ver. 8. which if we lay aside, and *unharnesse* our selves, (as he that *returnes* from Warfare) wee lye open to our enemies (who sometime make a *Truce* with us, but never firme *Peace* in this world) and therefore are in danger of a *Surprize*. Our preservatives, are *Prayer* and *Repentance*: which first, is a *Catholicon*, an *Ingredient* that enters into all *spirituall Medicines*.

The Christians Armour of
proofe.

dicines : if wee bee slacke, *therein*, and pray not *alwayes* with *all manner* of prayer and supplication of the spirit, it is a signe, this Lethargik disease is growing upon us.

4

Fourthly, it is expedient, to make a *Synchronisme*, or comparison of the Times, in which we have been in *Adversity*, and *Prosperity*, and to observe, how wee have been *affected* therein. In time of *danger*, we look up to God, wee bemoane our selves, confesse our sinnes, professe our penitence, acknowledge Gods Iustice, implore his Mercy, prostrating our selves before him in fasting and weeping : Wee (*then*) are diligent

diligent in hearing Gods word, and meditating therein; frequent in works of Mercy to the poore and needy, willing to *communicate*, ready to *distribute*, as seeming desirous (*thereby*) to *lay up in store for our selves a good foundation of happie eternitie*, 1 Tim. 6. 19.

Now let us examine our selves, whether in time of *prosperity* we have not *cooled* or *relented* in any of these spirituall duties, in which we were formerly so *fervent* and *diligent*: whether our *Zeale* be not *lukewarme*, our *Charitie* *frozen*, our *Devotion* *faint*, our *Prayers* *perfunctory*, our service of God onely *formall* and *superficiall*; and lastly,

A memento
for backsliding
Hypocrites.

lastly, whether we say not in our hearts, *O that Ismael might live in thy sight!* that so we might entertaine our *old Concubine Hagar* (the *lusts of the Flesh*) after *Isaac* the childe of Promise is borne. If we find in our selves any such *Alteration*, or *disinclination* from pious duties, we may assure our selves, that Satan seeks to lull us asleepe in securitie.

5

Lastly, we must carefully observe, whether after deliverance from danger, wee have not omitted to glorifie our Deliverer, in imitation of that thankfull *Samaritan*, *Luk. 17. 15, 16.* who being cured of his Leprosie by our Saviour,
with

with a loud * *voyce glorified* God, and fell downe on his face at Christs feet, giving him thanks. When God spar'd *Ierusalem* from the Plague, at the instance and intercession of *David*, * the Prophet *Gad* commanded him to erect an *Altar* in the threshing floore of *Araunah* and to sacrifice to the Lord: whence it appeares, that when we have received any blessings or deliverance from God, he expects, yea * commands, that we offer to him the *Eucharisticall sacrifices of Praise and Thankes*. Which, if with the nine *Lepers*, (*Luk.* 17. 17.) wee faile to performe, it is a signe that the Enemy of our Soules hath

F fo

* Compare
Luk. 19. 37.

* *2 Sam.* 24.
17, 18.

* See *Psal.*
50. 14, 15.

so stupified us with securitie, that we dare not be so brutish as to put in practise that damnable *Italian Proverbe*, *Fatto il voto, gabbato il santo*: and consequently that he intends our eternall ruine, by perswading us to thinke, that the bitternesse of Death is past, and that God hath but *one Arrow in his Quiver*, which he hath shot over our heads only to affright us.

Remedies
against Se-
curity.

Having declar'd the *symptomes* of this sinfull *Lethargy*, we shall now prescribe some *Remedies* thereof. In healing whereof I will passe over *those* that have the *Grand Vertigo* (formerly specified,) and send them all, to the Hos-
pitall

pitall of *incurable mad men*,
as being given over to a re-
probate minde : for of such
desperate sinners, the *Psalms*,
(10. and 59.) are principal-
ly to bee understood : yet
the wilfull sinner that hath
a lesse degree of the *Vertigo*,
must not be given over *pro*
deplorato, for though he be
farre gone, * and dange-
rously *infected*, yet he may
be *recovered*; as the *Prodi-*
gall, being well pincht with
Hunger, returnd home to
his Father. They are *bad*
Natures, that will not re-
turne, when they are out of
their way, till they *smart*
soundlie for their Errours.
Such, must have a *Boaner-*
ges to thunder into their
deafe eares all the *Iudge-*

* *Vertigo*
est diminuta
Epilepsia.
Fernel :

ments threatned in the book of God against obstinat sinners. *Tophet* must be painted out unto them, flaming with fire and brimston, God must bee represented to them as a revenging Iudge and consuming fire. They must not heare a word of Peace, so long as the whoredomes of *Iezabel* and her sorceries are so many. They must bee threatned with Excommunication and exterminion out of the Assembly and society of the faithfull : and lastly, they must bee recommended in the Prayers of the Church to Almighty God who must bee earnestly intreated to open their eyes, mollifie their hearts, and give

give them a *quicke* sense of their sins, and of the danger whereinto they have cast them. These *Remedies* appl'd, may (by the assistance of the Holy Spirit) awake them out of that spirituall slumber, and reduce them to the fold of that *good shepherd*, who rejoyceth more for finding one lost sheepe, the 99. w^{ch} went not astray. When they are once reclaimed, *'salva res est.'* For when they *fee*le their burthen, they will be induc'd to cast it off (as too heavy) and addresse themselves by invocation and repentance, to our *Lord, Iesus*; confessing their sins, aggravating every circumstance of them; and imploring His *condem*nation and *Mercy*, till they obtain

Mat. 18. 13.

both, *Heb. 4. 16.* Lastly, they will *set their hearts* to seeke God, and (with the Spouse in *Solomons song*) never leave seeking their LORD and Saviour, till they have happily found him.

The next *Symptome* (observable in carnall Gospellers) was a dull stupidity and drowzinesse in Gods service, which though not so dangerous as the *Vertigo* præmention'd, yet shewes their disposition to a Lethargy. And although their chiefe Errand to the Church, bee to gaze or sleepe, or serve God *pro forma*, yet, as many followed Christ, more for Curiosity to see his Miracles, then for

for any devotion to His Doctrine, and yet (at last) *some of them* became His Disciples: so there may be some hope conceav'd of these *Superficialists*, that if one Sermon rowze them not, another * may; and that they may meet with such a Chapter or such a Psalm; as may touch them to the quicke. Thus, one Sermon of Saint Peters, converted three thousand, * who came about him, to heare onely what hee would say: (whereas in these dayes, three thousand Sermons can scarce convert one.) Thus, Augustine comming to heare Saint Ambrose at Milan, out of an impression of his Elo-

F 4 quence,

* Therefore M. Latimer wisht such to come to Church, though they came a napping.

* Acts 2.41.

quence, was caught unawares, and of one Hereticall *Manichee* became the greatest light of Christianity, that the Church enjoyd since the Apostles times. These *faint* and *formall Christians* must remember and consider, that God is a *Spirit*, and will be worshipt in Spirit and truth: *In truth*: that is, in sincerity of heart, and not *hypoeritically*; for *fashions* sake: *In Spirit*: that is, with *Zeale* and *Fervour*: not *coldly* and *drowzily*. Awake then thou that sleepest *supinely*, and dreame not * that God will protect thee or deliver thee from danger, if thou offer him the *Sacrifice of fooles*, and

* Read Zechar. 7. 6, 11
12, 13.

and demeane thy selfe so
profanely * and *irreverent-*
lie in the house of Prayer,
Eccles. 5. 1. What though
Ahab purchas'd a temporall
 blessing with a *formall shew*
 and *Vizor* of Repentance:
 it profited not his Soule;
 and the *Vengeance* de-
 nounc'd against him; fell
 heavie on his *Posterity*. So
 may the *cold Formalist*, and
profane Varlet prosper a
 while upon Earth; and
 though He goe to the grave
 in peace, *his children* may
 be hew'd in peeces with Ca-
 lamities, for *those sinnes of*
his whereof he had *no fee-*
ling. Wherefore when
 thou seest the Clouds of
 Gods *Iudgments* gather, and
 some *blacker Disaster* threa-

* Profaners
 of Gods
 Worship,
 encrease
 their owne
 condemnati-
 on, See
 1 Cor. 11. 29

1 King. 18.
45, 46.

ten thee for thy sins, thou must imitate the Prophet *Eliab*, who when the storme approch, girt up his Loines and ranne before *Ahab* to *Iezreel*. If thou rowze thy selfe in that sort, to runne the way of Gods Commandements, then maist thou safely shelter thy selfe under his protection. *Eliab's* Translation to Heaven in a fiery Chariot, is an Emblem of that inflamed Zeale which must mount us to Heaven. The Kingdome of Heaven (saith our Saviour) suffers violence, and the Violent take it. Thus *Jacob* wrestled with God for a blessing, and prevailed. *Tu quoque fac simile.* Doe thou so likewise,

wife, thou *dull drowzie Christian*, that serveſt God *betwixt ſleeping and waking*: and remember what beſell *Eutychus*, who was taken up dead, for ſleeping at *Saint Pauls Sermon*, *Acts 20. 9.*

The third marke of this ſpiritual Lethargy, like a *Scorpion*, carries about her, both her *Poyſon* and *Antidore*. For when wee perceive our finnes of *Omiſſion*, and the *dangerous Sequele* thereof; wee cannot but know, that the Reformation muſt needs bee advantageous to us. Seeing therefore that wee are in *continuall Danger* of our ſworne and deadly enemies, the *Devill* and his *Angels*.

Such *Laodiceans* are but halfe baked, as *Hoſea's* cake was, *Hoſe. 7. 8.* They imagine a greater latitude in Religion then there is: ſo that they need not to bee zealous, nor make ſuch poſt-haſt to Heaven.

Gen. 14.

Originall of
Knight-
Hood,

Angels; it concerns us to be *armd at all points*, and stil to stand upon our guard, least being *disarmd*, we be suddenly surprized. *Abraham* having armd 318. of his own Family, and assisted with *Aner*, *Eshcol* and *Mamre* overcame 4. Kings, whom he surprized by night, when questionles they were *disarmd*, and thought themselves *secure*. From this victory of *Abraham*, some derive the first original of the *order of Knight-hood*, affirming that he Knighted *Aner*, *Eshcol* and *Mamre*, for their good service in that expedition. However, we may thence conclude, that a handfull of men may defeat great Armies, by the like

like stratagem. And seeing our spirituall enemies are innumerable of Devils, which are not only exceeding potent, but ever vigilant, and full of stratagems; it concernes us to put on the whole *Panoply*, or Armour of God, and to be sober and vigilant like good *Christian Souldiers*, resisting the Devill with the sword of the Spirit, and retorting his fiery *Darts* with the shield of Faith. The same reason may induce us likewise to carry about us still our spirituall Antidotes: for, as long as wee live, wee shall have need of *Prayer*, and *Penitence*, which are the *Cordials of the Soule*. Wee came soule-sicke into this World,

World, of *Originall sinne*, which being daily reenforc'd with *Actuall transgressions*, will in time grow to a *Pestilentiall Disease*, and bring us to utter Perdition, if wee take not that *Physicke*, which God the Physician of our soules hath prescrib'd in his *Divine dispensatory*, beseeching him daily on our bended knees to wash and purge us, in the *sacred blond* of his onely Sonne and our only Saviour.

But thou wilt say, thou art of a temperate disposition, and findest thy selfe *so well*, as that thou hast no need of *Physicke*.

Be not deceav'd: *Parum distat ab agroto, qui tantum sanus*

Meditations.

III

sanus est : Hee is neere being sicke, that is but well. Strength and Vigour are requir'd likewise, which are oft wanting in those that feele not their owne Indisposition. Againe, there are many secret diseases of the Soule which thou seeest not, as *Selfe-love*, *spirituall pride*, *vaine thoughts*, *stragling inordinate desires*, *Uncharitable* * *Conceits* and the like, which are so much the more dangerous to be cured, being so difficultly discern'd. Distrust therefore thy owne Iudgement of thy selfe, remembering that, *Prudentia mater est diffidentia*, Diffidence is the mother of Prudence. For if thou examine thy life by the

* Charitie ever interprets doubtful things favourably.

the Rule of GOD's Law, thou wilt finde thy soule full of a spirituall Leprosie, which nothing can cure, but the bleeding wounds of the immaculate *Lambe of God, which taketh away all the sinnes of the World.*

The 4th note of our inclination to that Lethargik disease, was the want of *self-examination*, viz. how we stood affected to holy *duties* in times of adversitie and Prosperity, respectively. If then wee feeble the *Pulse of our Soules* to beate more faintly and weakely in our prosperous and flourishing estate, then it did when we were in Trouble or Danger, it is high time
to

to looke to our selves, lest we fall into a Lethargy. For as the least *Declination* of the Sunne from the *Meridian*, though insensible at the *beginning*, ever encreases, till the Sunne bee set: so the least *relenting* in the zealous * practice of *Piety* and *Charity*, will in short time prove a *Retrogradation*; which will cast us mainly backward, and take quite from us, in the end, the light and Comfort of the *Sunne of Righteousnesse*.

There are few men, that after they have sung *Te Deum*, for any great Deliverance, will seriously remember or thinke upon *Miserere mei Deus*; present Prospe-

* M. Latimer being asked, why there was so much preaching, and so little practicing: answered, *Deest ignis: there wants fire, (viz. of Zeale.*

Prosperitie making them
secure of future Danger, as
if they needed not to pray,
*Leade us not into Tempta-
tion.*

[A relation
of the Itali-
an Revels
and Baccha-
nals, the
week before
Lent.]

They have a Custome
in *Italy*, of putting out the
Quaranta hore, (as they
terme it) in the principall
Churches, in the last week
of *Carneval*, when *Feast-
ing, Dicing, Dancing, and
Masking*, with all sorts of
licentious revelling, is
shamefully priviledg'd a-
mong them. During those
fortie houres, they which
have any Devotion, at-
tend to the hearing of Ser-
mons, fasting and praying
for the Remission of their
owne finnes and of those
that sinne *in that time of
excesse*

excesse and loosenesse; which was the best peece of Pietie that I observed in the Roman Church. When we finde therefore a weaknesse of Faith, a *faintnesse* in our Devotions, cold affection to God and good men, fewer Teares shed for sinne then *formerly*, lesse remorse of Conscience and dread of Gods Iudgments, we may well suspect in our selves a *carnall and Carnall Securitie*, which by all pious meanes wee must labour to prevent.

Howbeit, in this *Synchronisme* or Collation of the times of our Adversity and Prosperity, I require not in all points the same spirituall exercises
with-

Weaknesse
of Faith, is
(in degree)
Want of
Faith.

without Variation, (as if there were no difference betwixt Christmas-day, and Good-Friday,) but a constant Tenour of serving God, all the dayes of our life, without intermission or remission of the essentiall duties of Religion: that, as in Affliction we call'd on him for deliverance, so being deliver'd, we forget not to glorifie his Divine Majesty, as he hath * commanded us: having ever a watchfull eye to our selves, that our Zeale to his service relent not, nor our Charity to our neighbour wax * cold; and learning of holy Iob (ch. 9.) to feare all our workes, as knowing, that wee are to worke out our salvation, &c. as wee are taught, which

* See Psal.
50. ver. 15.
and 23.

* Coldnesse
is a Symptom
and degree of
death,

Phil. 2, 12.

is not to bee understood,
that we are to bee so feare-
full, as to doubt *of the end*;
[*if we continue in our faith,*]
but to be so carefull, and
punctually circumspect, as to
omit no *means* thereto con-
ducent.

The last signe, indica-
ting a propension in our
soules to carnall security,
was the Omission of the
Spirituell Sacrifices, of
Praise and Thanks, after
any blessing, comfort, or
deliverance received from
God. To remedie this, re-
quires only an *inspection* in-
to the Booke of *G O D*,
where wee shall finde in-
numerable *Precepts* and
Precedents, seconded with
most gracious promises,
exciting

The ancient
practise of
Piety by
Gods true
servants;
worthy our
imitation.

exciting and even enforcing us, to that heavenly exercise of glorifying God for all his *Mercies*. *Moses* in *Deuteronomy*, doth preach to the *Israelites* and mainly presse on their *Soules* and *Consciences*, two chiefe *Doctrinall Points*: viz. *Obedience*; and *Thanksgiving*. This was the Reverend *Patriarchs* Practise, who never receav'd any blessing, but *immediately* wee reade of an *Altar* by them erected: yea, if they found but *Water* for their *Cattell*, they gave to the *Wells* they had digged, *significant Names*, expressing their *Gratitude*. The *Israelites* deliverance at the *Red Sea*, produced the Song of *Moses*.

Moses. The Victory of *Barak*, the Song of *Debera*. The birth of *Samuel*, the Song of *Hanna*. The birth of the *Baptist*, the Song of *Zachary*, and the *Annunciation* of our Saviours *Nativity*; the Blessed *Virgins Magnificat*. The Prophet *David* hath left us only seven *penitentiall Psalms*, but his *Eucharisticall psalms* of *Thanksgiving*, are very numerous: not omitting to compose an Hymne of praise, for every *signall favour* that hee receaved at the hands of God.

Motives and Reasons, impelling yea compelling us to the performance of this duty, are many.

First, among *Ethniks*,
and

and meere Morall men, *Ingratitude* is reputed the *Metropolis* of Vices : and ingrate persons branded with the greatest infamy. *Ingratum dixeris, omnia dixeris.* It is a violation of *naturall Justice.*

2

Secondly, *Partem beneficij reddidit, qui gratias dedit* : He hath in part requited a benefit, that returnes thanks. The Prophets demand was, *Quid retribuam ?* arguing, that some kinde of retribution was due to God for his blessings, *Ex aequo & bono* : the neglect whereof, must needs bee adjudg'd a violation of naturall Equity. Doe yee thus requite the Lord, ye Fooles ? saith Moses. *

Gratitude a
due debt.

* See Dent.

32. 6.

Thirdly,

Thirdly, Gratitude for *Mercies receav'd*, is the next way to purchase *more* from God: as the servant in the *Parable*, that improved the *pound* left with him by his Master, was made Ruler over *tenne Cities*, *Luke 19, 16. 17.*

3

Fourthly, whosoever is *truely thankfull* to God, will endeavour to expresse his gratitude by *Obedience*, extending it to the whole *courſe of his life*, and to *all the divine Commandements*: not taking *liberty* in any one *sinne*, but *ſtriving to avoid all*: nor omitting any *Duty of Piety or Charity*, but *conſcionably* * performing all; like *Zachary and Elizabeth*, who walked in all the Pre-

4

* The Law may bee kept ſincerely, though not fulfilled exactly.

G cepts

cepts and Ordinances of the Lord, unblameably, Luk. 1.6. As God never ceaseth to bestow his blessings on us, so should wee incessantly serve, laud and magnifie him, all our days. In which heavenly exercises, if wee continue, constant, faithfull to death, wee shall receive a Crowne of Life, Revel. 2. 10.

Fifthly, this *holy Duty*, is full of *comfort* and *contentment*, and a singular solace to the religious soule. *O praise the Lord* (saith the Prophet) *for it is a good thing to* * *sing praises to Our God, yea, a joyfull and pleasant thing, to be thankfull, Psalm. 147. 1. If we delight in this heavenly*
* *Melody*

* Sing Davids Psalms with Davids spirit.

* *Melodie*, and *soule-ravishing Harmonie*, it is impossible we should ever forget God. Therefore it is an *Antidote* of *Souveraigne vertue* against worldly security.

* Singing of Psalmes to Gods glory.

Lastly, the celebration of *G O D s* Name, reduces to our memory the *Dangers* and *disasters* that we have past, (*Psalms*. 54. 6, 7.) and those sins of ours likewise that occasioned them. The consideration whereof may deterre us from *sinning*, and teach us to *stand in awe* of the *Divine Majesty*, *Psal.* 4. 4. lest by committing *new sinnes*, wee pull on our Heads *new punishments*: according to that *terrible Commination* of

6

G 2 God:

* Hardnesse
of heart, the
cause of In-
considerati-
on, Mark, 6.
52. compar'd
with,
2 Chr, 12, 14

God: Deut. 32. 23. *I will heape mischieses on them: I will spend mine Arrowes upon them: and verse 42. I will make mine Arrowes drunke with the bloud of the slaine, &c.* Let us therfore (as Moses there adviseth, ver. 46.) set our hearts * un-
to all these words, lest after we have escapt the sword of Saul, we be hew'd in peeces by Samuel. All relapses into sinne or sickenesse, are extreme perillous. *Recidiva pejor Radice.* Recidivation aggravates the crime, and makes the latter end worse than the beginning: as Saint Peter testifies: (2 Pet. 2. 20.) who resembles such Delinquents to dogges and hogges: ver. 22.
Where-

Wherefore, let us not *pro-
voke to anger* our heavenly
Father, our gracious *Redee-
mer*, and sweet *comforter*.
Sinne no more (saith our Sa-
viour, *John 5. 14.*) *least a
worse thing befall thee*: that
is; sinne no more *wilfullie*:
doe what thou canst to a-
void it. Shun whatsoever
hath any tincture of sinne.
Detest it, as the bane of
thy soule, * and abhorre
thy selfe for it. Desire to
forbeare *all sinne*, and
that *desire* shall exempt
thee from the *Guilt* or *Pu-
nishment*. Turne *Hagar* out
of doores. Crucifie the
Flesh, with the *Affections*
and *lusts*. Crush the *Cocka-
trice* in the shell. *Non no-
cent peccata praterita* (saith
G 3 Saint

* Numb. 16.
38.

Grace re-
sists and sub-
dues corrup-
tion,

* Qui diligit
legem di-
ligit Regem.

* See Isaiah
41. 10.

Saint *Augustine*) *Si non placent presentia.* Sins past cannot harme us, if finnes present doe not please us. Be vigilant therefore, and keep an eye upon thy selfe, and all thy actions, and designs. Make a covenant with thine eyes; and set a *strict watch* on thy lips; that thou offend not. Let *Gods Law* * and *Word* be a *Lanterne* to thy feet, by which thou maist order thy *steps*: then, if thou *slide*, thou shalt not fall: and if thou fall *by infirmitie*, *Dominus supponet manum*, the Lord Iesus shall raise thee by his Power, and not * permit thee to be attempted *above thy strength*. He is *full of compassion*, and will not deale

deale with us *after our sins,*
nor reward us *according to*
our Wickednesse; for hee
knowes *whereof wee are*
made, and remembers, that
we are but *Dust.*

Est piger ad penas Iehova, ad premia velox;

Quisq̃ dolet, quoties cogitur esse ferox.

Multa metu pœne, pœnâ qui pauca coercet,

Et jactat invitâ fulmina rara manu.

Qui cum triste aliquid statuit, sit tristis & ipse:

Cuiq̃, ferè pœnâ sumere, pœna sua est.

Gods blessings are more ripe then's Maledictions:

He frets when he is forc'd to plague the Times;

Choosing affrightments, rather than Afflictions,

Rarely he thunder-strikes the greatest crimes:

When he resolves to strike, he doth condole:

And when he strikes, it griev's his very Soule.

Let us then wholly fixe
our mindes on God, and
embrace the divine Coun-
sell of our blessed LORD
and Redeemer: *Watch and*
pray, that yee enter not into

G 4 Temp-

Mat. 24. 42.
46.

Temptation. Watch, for yee know not in what houre your Lord commeth. Blessed is that faithfull and wise servant, whom his Lord when he comes, shall finde so doing. But, if wee say in our hearts (with the evill servant, (Mat. 24. 48.) Our Lord delays his comming, and ther-upon abandon our selves to all excesse of sinning, following our unsanctified affections and extravagant lusts in all security, the Lord will come upon us in a Day when we looke not for him, and cut us in peeces, as Agag, when he lest expected it. Let us remember, there is Dies & Deus ultionis, a day and a God of Vengeance: that we must shortly appeare before

fore His dreadfull Tribunal, who is a *Iudge*, for wisdom, infallible; for Justice, inflexible. Behold, *death* is at our doores, and *Iudgement* hovers over our Heads, we cannot therefore conclude, that the bitterness of death is past.

If therefore wee have any * *Taste* of Grace, any sense of our Mortalitie, any *Impression* of Eternitie, any *resentment* of sinne (which raignes every where, to the subversion of States, and destruction of Soules) let our conversation be *honest*, *modest*, *sober*, *pure*, and *holy*, as becomes the *Children of God*, that wee may so improve to our selves, (by repentance and amendment

* 1 Pet. 2.3.

[* This was
written in
the time of
the great
plague in
Italy and
Savoy.]

of life) *this grievous visitation*, that the blessed *Angels* in Heaven may *rejoyce* at our conversion, and our Mercifull Father bee pleased to continue to us His gracious protection. For, the *Angell* of the Lord, the *volant minister of his Vengeance*, being still abroad with his sword *drawne* (as appeares * by those *horrid spectacles* of Mortality, every where visible) it concerns us *All to humble our selves under the mighty hand of God*. And as in prosperity, wee may not presumptuously say, *The bitterness of death is past*: much lesse, in this time of Pestilentie and tribulation, ought we to *sleep in securitie*: lest we

wee be worthily *branded* with that *stigmaticall Mark* which is set upon *Ahaz* : (2 *Chro.* 28. 22.) *This is that King Ahaz* : What had he done, that the Spirit of the Lord should point at him with his finger, in that sort, *above all the rest of the Kings of Israel and Iudah* ? the reason is there rendred : *In the time of his distresse hee trespassed yet more against the Lord.* This is that King *Ahaz.* *These things* (saith Saint Paul) are *Examples*, for us to reflect on : and are written for our admonition, upon whom the ends of the World are come.

1 *Cor.* 10. 11.

An



A N E S S A Y,
O F
F R I E N D S H I P.

W r i t t e n, b y a N o b l e
G E N T L E M A N,
D E C E A S E D.

A n d n o w, R e v i s e d, a n d
I l l u s t r a t e d.

I P E T. I. 22. and 3, 16.

*See that yee love one another, with a
pure heart, fervently.*

*Having a good Conscience, that where-
as they speake evill of you, as of evill
doers, they may be ashamed, &c.*

Amor Dei, amorem proximi generat.

L O N D O N,

Printed by T. Badger, for H. Mosley,
and are to be sold at his Shop at the Princes
Armes, in S. Pauls Church-Yard. 1640.

AN ESSAY

OF

FRIGIDITY

IN THE

SEX



By J. H. ...
...
...
...
...
...

London: ...

Printed by ...
...
...



AN ESSAY, *of Friendship.*

IN the worke-
manship of the
World, *MAN*
is the most ex-
cellent piece: and there is
no particular Man, but in
his *Essence* and *nature* is far
more excellent then the
Frame of all the rest of the
World. But, that man a-
mongst Men is most ex-
cellent, that can adde to his
own *Essence*, *another* of
equall worth.

For,

For, as wee hold him richer, that hath a pound of Gold, then he that hath so much Silver, and if a man did enjoy all Treasures, and the full power over all the world, so that he might justly call all the World, *his own*; we should justly thinke *this Man* rich for possessing so many precious things: yet, since there is somewhat that is of more Excellence then all the World, which is *Man*, he that fully enjoyes *a man*, is richer than hee that enjoyes *all the World*.

To enjoy a man, is either to have a *Slave* or *Servant*: of w^{ch} the *first* gives a man power over him for *Feare*: and the *second*, for *Reward*.

Reward. And yet, the power that a man hath over either of these, is not over the man, but over the Body of the Man. For neither feare of punishment can tie a slave from *disobedient thoughts*, nor hope of reward oblige a servant to perfect Obedience in his *Heart and Will*: because neither those offences can be punished, nor those deserts rewarded which are impossible to be knowne.

Hee hath onely obtaind this perfection of *adding to his essence*, who enjoys a *Friend*, and hath gaind *absolute power* over the Affections of another man. So that by the order of Nature and the World, a man

is

* Siracides:
6.15.

The chiefe
ground of
our Love,
ought to be
Gods Image
in men, con-
sisting in
goodnes and
godlinesse :
which di-
vine Load-
stone may
justly draw
our Affec-
tion.

*is really * richer* and happier
that hath a firme *Friend*,
then hee that enjoyes all
things else that the World
can afford him.

But as a *Lute* must have
the *Wood* well seasond, and
the *Frame* joynd together,
and perfected, before it
have strings put to it, and
before it can make the har-
mony for w^{ch} it selfe was
made : So a man must have
his *Affections* seasond, his
Passions temperd, and all
himselfe perfected with
Vertue, before he is capable
of the fulnesse of that con-
tentment, which is receiv'd
by perfect friendship.

The perfection of friend-
ship, consists in a strong
confederation, and an abso-
lute

lute Union between mens desires and affections: So that whatsoever *one* desires and affects, is equally affected and desir'd by the *Other*. This *Union* can be betweene none but *vertuous* men. For the *Generall way of vertue is but One*, in which al men agree, which travell out the Journey of their life in this way: But *there are infinite wayes of vice*, which differ and disagree, as much one from another in particular, as they doe in generall, from Vertue.

Friendship is indeed it selfe a vertue, and the perfectest, or rather the perfection and combination of all other Vertues: and

as

Novicious person can be a perfect friend. Yet, the best have very many infirmities (Iam. 3. 2.) which how they are to be borne with; See Rom. 15 1, 2, 3.

as it is a vertue, so it is obtained by industry. No men are borne friends. Brothers, and those between whom there is a neere consanguinitie, are borne with a *greater disposition* to it, then *strangers*: But that which makes 'a friendship, is *Conversation*: where first, there is a mutuall liking of one anothers persons, because they like what one another saith, or doth: and afterwards, continuance of conversation, and mutuall *kindnesse*, and *perpetuity* * of agreement bring things to that passe, that as at first, the men were liked for what they said or did, so at last, the speeches and Actions shall

* True Amity is operative, and permanent.

shall be liked, because they are spoken or done by these men.

Out of this, there grows a desire of *imitating one another* : and a desire of putting those things in practise themselves, which they did so well like in another, till at last they become as it were *two peeces cut out of one cloath*. And as they grow in likenesse of disposition, they must necessarily increase in friendship. For, that vertue and Discretion which whilst it was a stranger to them, *pleas'd them so well*, must needs much more delight them, when they finde, that they are inwardly acquainted with it,
in

There are 3. degrees in Love, or Amity.

1. Affection to the Beloved.
2. Desire of conjunction, or converse.
3. Complacence, or Contentment: which is ultimus actus amoris

Friendship,
a sacred
Bond and
fraternall
League; the
Violation
whereof, is
hainous im-
piety: A
wound from
a friend, be-
ing a dou-
ble Wound.

in their owne Practise. And in Conclusion, the Men will grow to bee but *One man*, and will esteem themselves so; and each friend will desire and endeavour to bring the *same things* to passe, and with the *same* "Industrie, for his friend, as for himselfe, and will bee *equallie carefull* for his *Friends Reputation, Estate, Life, and Contentment*, as of his *owne*.

When it comes to this, it is *Friendship*. All the rest, is but *familiar acquaintance*, and *Well-wishing*, and a *good opinion*.

I suppose, the Generall and *Positive Rule* of all those things which concerne

cerne friends, as they stand in mutuall Relation one towards another, to bee, that in every Occasion that is offerd a friend, to doe or say any thing *as a friend*, hee ought *in Reason* * to examine what he ought to doe or say, *if it were his owne case*; and just so, and no otherwise, he ought to doe and speake concerning his friend.

Out of this Generall discourse we may grow to particular *conclusions*.

First, since a *Friend* is more precious then all things in the World that a man can possesse *besides*, a man ought to value more his *Friend*, then either his estate or *preferment*, or any other

* For, a true friend is to be reputed a second Selfe

* Hence it
followes,
that base
Lucianists,
complotting
by Syco-
phantike
practises, to
rob a man of
his true
friend, are
the most
perillous &
pernicious
Theeves in
the World.
See Solo-
mons de-
scription of
them: Pro. c.
6, v. 16, 19.
and Pro. 16.
28.

other * *Worldly* things that
he can pretend to.

Secondly, since one
friend is the *Essentiall part*
of the other, and two
friends are united in one
individuall essence of frind-
ship, if this essence be once
dissolv'd by the *utter disso-*
lution of their friendship,
I hold it in the course of
Nature as possible a thing
for a soule to returne to a
body that it hath forsaken
and informe it againe; as
for a perfect friendshippe
once broken to be restor'd
to his former Perfection.
And if at any time such
a thing happen, I shall e-
steeme it a miracle. The
impossibility of recovery
of so precious a Jewell be-
ing

ing once lost, is another Argument why a Man that is once so happie as to enjoy it, should be * carefull to preserve it. And since mens affections which before were different, are united, and *made one* by friendship, a man ought to consider, what *hee would expect* from his friend, *in such or such cases*, and *just so* hee ought to doe to him.

* Friend-ship, is fine but brittle stuffe : and (in these dayes a very casuall commodity : defeazible, on light occasions, and sinister suggestions of Viperous Tongues, Mat. 24. 12.

And on the contrary, he ought to consider what he would do to his friend, upon such and such occasions, and just so he ought to expect from him. They are dissemblers, that say *they love any man better than themselves*, and because they want the Truth of
H friend-

friendship, they guild over the *meanest of their affections* with such Protestations, and make them appeare more glorious then true friendship it selfe. He hath attained the *height of friendship* who loves another *equally to himselfe*: and friendship is so *indivisible a thing*, that hee that loves *not so*, * is not worthy of the Name of a *True Friend*.

* The fordid demeanour of a false friend is thus describ'd by

Siracides: If he have need of thee, hee will deceive thee, and smile upou thee, and put thee in hope: hee will speake thee faire, and say, What wantest thou? And he will shame thee by his meates, and at last he will laugh thee to scorne, &c. Eccl. 13. 6, 7. Compare Prov. 23. 6. 7, 8. and Eccl. 18. 18. and there will result the true Character of a cheating Laban, and churlish Nabal. D. L.

Since then a man ought to love his friend, *in the same degree* that hee loves him-

Meditations.

147

himselfe, then is required
betweene friends such an
Equality of Worth and
Merit, that one Friend
must in all congruity of
Reason, equally deserve to
bee loved as the other; not
in that opinion which o-
ther men have of them
(for that is without them,
and doth not concerne
them) but in the opinion
which they have one of
another.

For, the reason, why a
man loves his friend as
well as himselfe, is because
he assuredly beleeves, that
his *Friends Abilities* are
both as great, and as much
his owne, as those which
he hath himselfe; and that
he can imagine no Danger

H 2

or

or Inconvenience that hee would undergoe to purchase his owne contentment, that his friend would not with the same willingness put himselfe upon, for the same end. Neither is an Equality of Birth and Nobilitie to be required. For, (as I said before) no men are borne friends, neither is Friendship between Men, as they are either *Kings, Lords, or Beggars*, but as they are *Men*. Neither is a just equality of *Age* necessary: though it bee very convenient that their yeares doe not much differ, because the bodies of old and young men, do so much differ, that 'tis almost impossible their affections

ctions should runne so
equall a course as is fit for
the *Sympathy of Desires*
which is ever betweene
friends.

Their estates must ne-
cessarily bee equall, that
is, their wants. For since
no mans state is so plenti-
full, but hee desires still
to adde somewhat to it, in
one kind or other, (w^{ch} in
his opinion he yet wants)
Mens estates are in rea-
litie *more* or *lesse* one then
another, according as their
Wants are fewer, and lesse
Essentiall. It is fit there-
fore that the Estate of
Friends should bee in *com-*
mon * in every thing, that
respects the *Conveniencies*
of Life.

* Of this
Community
see an illu-
strious pre-
cedent, in
the Golden
Age of the
Primitive
Church:
Acts 2. 47.
to the end.

H 3

But

But in matters of *superfluitie*, there's no such Necessitie: for suppose there were two friends, of which, one had five hundred *per ann*: and the other a very little, yet being a discreet man, and out of those Employments, which require with the Necessitie, as many Abilities to perform them, did so manage his *little*, that hee made it supply him all the Conveniences of life; there were no Necessitie, that hee that had the *Great estate*, should share it with the other. But if the one Friend should chance by any misfortune to fall into miserable want, it is fit, that the other should

should releve him, *to the uttermost penny of his estate.*

For *Friends*, are * *Members* of equall Dignity, of one and the same Body of Friendship. And as no man that had one of his hands dangerously wounded, and the other whole; and had in his Power so much Money as would either cure the hurt hand, or buy a fine Ring for a Finger of that hand that were sound, would bee so indiscreet as to preferre the vaine affectation of having a Gold-Ring for his sound Finger, before the *Essentiall benefit* of recovering the decayed health of a hand: and yet no man would impose a necessitie

H 4. upon

* Members should have the same care one for another,

1 Cor. 12. 25

At dum sibi quisq; plus satis additus est, alios præterit ac negligit.

Hoc vitium

φιλαυτίας superat amor proximi: Vnde autem id, nisi a Deo, qui particulam suæ bonitatis hominum cordibus instillat; I, C.

upon a man that had both his hands sound, to divide a Ring, that one hand wore with the other: Iust so is it with *Friends*, who in points of *Necessity* ought to joyne both their *Forces* to the relieving of him *that wants*; but in *Matters* of *Superfluitie*, let every man enjoy that he hath.

To conclude; *True Friendship* is the Crowne of all Morall Vertues; for Morall Vertue instructs a man to govern all Actions in such a regular Manner, as may best serve to preserve society and mutuall Conversation amongst men.

And as the most excellent and perfectest end of Society,

Societie, is Friendship: so doubtlesse that is the Excellence and perfection of Vertue which directs a man to the Attainment of this most happy state, and preserves him in it. As it is the Consummation of Vertue: so I desire, it may bee of my life: which I will endeavour to governe by it. And I shall esteeme my selfe as happy as the World can make mee, if having laid the Foundation of my life in Honesty, and continued this Fabricke through the *various Opinions* of Men, and Chances of this World, with a perpetuall desire of taking hold of every Opportunitie of doing

* A perfect
friend is no
shaking
Reed : like
Varroes Me-
tamelos , in-
constantia
fillus : but
like God,
who is not
variable in
his Love,
I am, I. 17.

vertuous and worthy acts,
I shall conclude my life,
enjoying and being en-
joyed of a constant

* Perfect friend, in
the Noble en-
tercourses of
mutuall

amity.



Ap-



Appendix of L O V E and F R I E N D S :

*According to Aristotles
Judgement, delivered
in his second Booke
of Rhetorik, chap. 4.*

TO Love is to wish
well to another,
for that others, not
ones own sake.

A F R I E N D is hee
that

that Loves, and is beloved.

Friends, are they, that mutually love each other.

*A Friend therefore
hee is,*

That rejoyces at anothers good.

That grieves at his hurt.

That wishes the same with us to a third, whether good or hurt.

And that is *Enemy* or *Friend* to the same person.

We love them,

That have beene beneficiall to *Us* or *Ours* : especially, if amply, readily, or seasonably.

That

That are our *Friends*
friends.

That are our *Enemies*
enemies.

That are Bountifull.

That are Valorous.

That are Iust.

And those wee would
have love Vs.

And good Compani-
ons.

And such as can abide
Iests.

And such as breake
Iests.

And such as commend
us, especially, for somewhat
that wee doubt of in our
selves.

And such as are neat.

And such as upbraid us
not with our Vices, or their
own benefits.

And

And such as quickly forget injuries.

And such as least observe our errours.

And such as are not of ill language.

And those that are ignorant of our Vices.

And such as crosse us not when wee are busie or angry.

And such as are officious towards Vs.

And such as professe the same Trade or course of life, where they impeach not each other.

And such as labour for the same thing, when both may be satisfied.

And such as are not ashamed to tell us freely their faults, so it bee not in
con-

contempt of Vs, and the Faults such, as the whole World rather than their owne Consciences condemnes.

And such as are indeed asham'd to tel us their very faults.

And such as we would have honour us, and not any way to envie, but to imitate us.

And such as We would doe good to, except with greater danger or hurt to our selves.

And such as continue their firme Affection to the Dead.

And such as speak their minde.

And such as are not terrible.

And

And such as wee may re-
lie on.

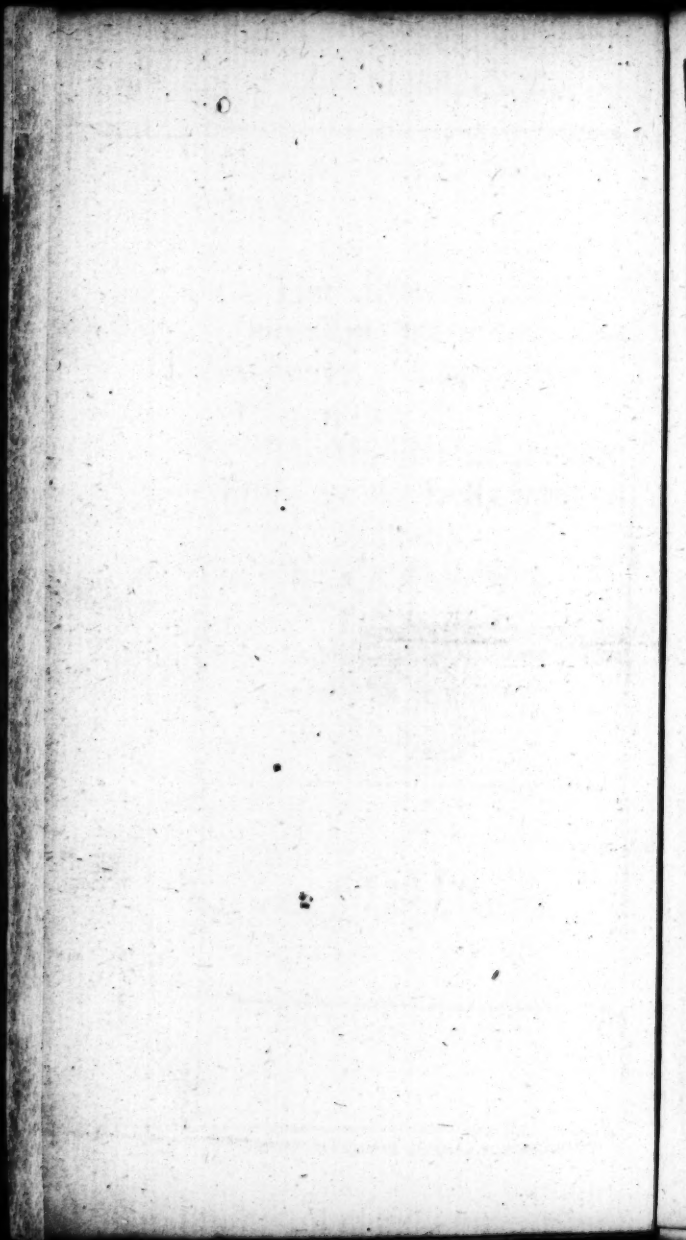
The severall sorts of
Friendship, are *Society*, *Fa-
miliarity*, *Consanguinity*,
Affinity, &c.

The things that procure
love, are the bestowing of

benefits $\left\{ \begin{array}{l} \text{Freely,} \\ \text{Voluntarily,} \\ \text{Privately.} \end{array} \right.$



FINIS.



Imprimatur.

Tho. Wykes.

R. P.

Episc. Lond. Capell :

DOMEST.



